

Registered L. 89

THE NUR AF SHAN

PUBLISHED EVERY FRIDAY.

Vol. X.

LUDHIANA:—November 16th, 1906.

No. 46

FOREIGN TELEGRAMS.

London, Nov. 5.

Mr. Keir Hardie, speaking at Edinburgh, denied that Socialism or Labour had received a set back from the Municipal elections. The Progressives' defeat in London meant the triumph of the great electric and other trusts which spent fifty thousand in fighting the elections.

The Japanese Consul-General has banquetted the leading Canadians at Ottawa to celebrate the Mikado's birthday and the conclusion of a commercial convention between Canada and Japan.

Sir Wilfrid Laurier, in his speech, said he hoped that as Japanese tea was on every Canadian tea table so might Canadian products be on every Japanese table.

Fifteen more arrests have been made in connection with the mail van robbery at St. Petersburg on the 27th ultimo. The prisoners will be court-martialled.

The final report on the Russian budget for 1905 shows a total deficit of 158,000,000 roubles which is twenty two millions less than estimated. It has been met by the proceeds of the 1906 loan.

The Bulgarian Government having refused to compensate for losses suffered by Greeks in the recent anti-Greek riots, the Greek representative goes on leave and probably does not return to Sofia.

The American Naval Department contemplates building a more powerful ship than the *Dreadnought* of 20,500 tons.

London, Nov. 8.

Mr. Keir Hardie has introduced his Women's Enfranchisement Bill in the Commons. Sir Henry Campbell-Bannerman stated that there was no opportunity of dealing with the question this session. The Bill has been read a first time.

At the annual dinner of the China Association Mr. Gundry who was in China said he was convinced that the policy of the Chinese was to drive a wedge here and loosen a brick there until they had gained full control of the Customs and hence the Association's active protest. Japan had given a proof of her good intentions by opening Dalny to trade.

Sir E. Satow emphasized the extreme difficulty of the position of the British Minister at Peking now-a-days and paid a tribute to the admirable assistance received from the loyal and zealous servants of the British Government.

When the Education Bill is received from the House of Lords the Commons will send it back in its original form, if the measure is again altered, the Government will drop the Bill and ultimately appeal to the country—*Statesman Special*.

The Washington Department of Justice is considering the question of prosecuting the Standard Oil Company.

London, Nov. 9.

The Russian newspapers are strongly attacking the arbitrary disfranchisement of large classes of electors for the *Duma*.

The Russian Terrorists bombarded (? boarded) a mail train entering the station at Rogoff and secured one million roubles.

About seventy Terrorists stopped and robbed the mail train at Rogow in Poland, carrying off a hundred thousand sterling, the receipts from customs. The exploit was thoroughly planned. The Terrorists were armed with Mausers, and hid in the woods until the train arrived, when they pounced on the station, cut the wires, posted sentinels and blew the mail van open with bombs, killing

sixteen of the escorting soldiers. They then shovelled the gold, silver and notes into their own bags.

The *Daily Mail* states that Ellermans are about to inaugurate a service to India in opposition to the Peninsular and Oriental.

London, Nov. 10.

An official despatch from Capetown states that the Transvaal Ferreira and several other Boers have entered the north-west of Cape Colony and are endeavouring to organise a rebellion. They surprised two police camps, seizing the arms and ammunition. Troopers have gone to intercept them. One hundred and fifty of the Cape police start for Prieska immediately.

Later news from Capetown states that Ferreira and his party were recently employed in German South West Africa. They have wounded two troopers and captured a corporal. Ferreira is gaining some recruits and is marching to Zwartmoda. It is reported that he is forcing the farmers to join him, asserting that a rising in the Transvaal is imminent.

The Government does not regard the rebellion as serious, and the danger is of the inhabitants' being misled by exaggerated reports of Ferreira's successes. The Government is adopting every measure to suppress the outbreak.

The Dutch leaders at Capetown are advising the North-Westerners to support the Government.

London, Nov. 11.

The Boer leaders and the Natal Press minimise the importance of the Boer raid.

London, Nov. 10.

Reuter wires from Constantinople that the Persians have presented counter proposals regarding the frontier.

The Council of Ministers has drafted fresh conciliatory instructions and manifests a keen desire for settlement in order to obviate Anglo-Russian intervention.

The Russian authorities have organised a great "drive" to capture the robbers of the mail train at Rogoff, and troops are now searching the woods.

Fighting has taken place between Nationalists and Socialists at Lodz, in which twenty workmen were killed and wounded.

Several English engineers employed in the Coats cotton mills at St. Petersburg are leaving owing to their lives being threatened.

The booty in the mail-van at Rogoff consisted largely of non-negotiable papers.

London, Nov. 11.

The authorities in Southern Russia have suppressed the electoral committees, and with the object of bureaucratising the elections the Governors are dismissing State officials refusing to leave the Constitutional Democratic party.

London, Nov. 12.

The Archbishop of Canterbury has transmitted to Sir E. Grey a memorial signed by Anglican Bishops in China protesting against Great Britain's Indian policy in respect to opium.

Sir E. Grey in his reply said he referred to that of Mr. Morley on the 31st May and added that no official communication had yet been received from the Chinese Government about the anti-opium edict or the Government monopoly of opium.

The *Melbourne Age*, referring to the New Hebrides treaty, says that the Commonwealth has experienced a humiliation and rebuff likely materially to affect future relations with the Imperial Government and more than ever to determine us to withdraw our naval subsidy and attend to defence matters ourselves.

EDITORIAL NOTES.

"As the marsh-hen secretly builds on the watery sod
Behold I will build me a nest on the greatness of God.
I will fly in the greatness of God as the marsh-hen flies
In the freedom that fills all the space twixt the marsh and
the skies.

By so many roots as the marsh grass sends in the sod
I will heartily lay me a hold on the greatness of God"

Sidney Lanier.

Jean Paul Richter in one of his shorter phantasies in which he attempts to picture what the universe would become to us if we lost our faith in God, prefaces his "fiction" with the following remarks.—

"Many deny the Divine Existence with as little feeling as the most assert it. Even in our true systems we go on collecting mere words, play-marks and medals, as misers do coins, and not till late do we transform the words into feelings, the coins into enjoyments. A man may, for twenty years, believe in the immortality of the Soul;—in the one and twentieth, in some great moment he for the first time discovers with amazement the rich meaning of this belief, the warmth of this Naptha-well."

How true it is that most of us use words and expressions with the most meagre apprehension of their full value and meaning! Any great language is the repository of the crystalized emotions as well as thoughts of the people who speak it; and in order to understand properly what we are saying we must be able to really feel the emotions for which our words do duty, not merely express correctly their dictionary definitions.

The careless use of expressions pregnant with meaning is to be regretted under any conditions, and the chief distinguishing mark of an artistic composition in any language is the parsimony with which it employs strong terms except in places where none other will suffice; but when the subject of our speech is sacred, and the words we utter have been sanctified by their application to the most solemn events of Christian history, then such carelessness becomes, actually deplorable, and is no less than a breach of the Third Commandment. It is especially easy for one to fall into such a temptation in times of awakened religious interest. The experience of those around us is deepened, and their effort to express their new feelings leads them at times into a new and startling form of speech. Words and phrases come to have a peculiar meaning to them and they find it impossible or at least very difficult to tell about their spiritual condition without repeating these forms of speech again and again. Others grasp the expression as an inter-

esting novelty and incorporate it into their own speech without perceiving that they have no right to it, and that they are cheapening its value by their lack of fine sentiment in its use.

During the last year expressions such as "tasting the cup of the Lord's sufferings," "entering Gethsemane" etc, have become very common in religious addresses and in printed articles. Those who use them should bear in mind that they stand for the very holiest ideas, and tenderest scenes of our Lord's life and suffering. It is quite as possible to "take the name of the Lord in vain" by an unthinking and unfeeling use of such phrases as by an actual oath. We, as Christians, have a right to experiences as supreme as any that were vouchsafed to the martyrs of the early church, but we have no right to cheapen the terms which stand for those and similar experiences by applying them to states of mind of any lower degree. Oh! let us guard our heritage, and determine to have nothing less than reality behind every word and phrase that we utter! We can never make another one's experience our own merely by using his vocabulary.

GOD IS LOVE.

INSCRIPTION ON A WEATHER VANE

By M. H.

The winds blow east, the winds blow west,
God dwells above, he knoweth best.
So be it joy, or be it fear,
He watches, he is ever near;
The message readeth still the same,
God's love is on the weather vane.

The wind blows east, the skies are gray,
All dark and gloomy is the day.
Our faith is dim, we cannot see
Why this should come to you and me.
O, lift thy tearful eyes above
And read the message, "God is Love."

The wind is south, the sky is blue,
God's sunshine warms us through and through.
Our hearts are full of grateful praise
For all these blessed, happy days.
How easy now for lips to say,
God's love is over us to-day.

The wind is north, and sharp and cold
It pierces to our inmost fold.
We tremble at the coming ill;
Doubt and distrust our spirit chill.
O fainting soul, can'st thou not learn
God knows no shadow of a turn?

The wind is west. In golden glow
The sun unto his rest doth go.
Serene and calm the spirit lies,
All heaven before his closing eyes;
All earthly cares and fears depart—
The peace of God is in his heart.
He enters in where saints have trod,
He lives in Love, and Love is God.

Germantown, Pa.

THE OLD SABOT-MAKER.

At Nantes, in the time of the first Napoleon, there was a Protestant pastor who kept a small depot of Bibles and New Testaments, which he distributed as he had opportunity. It was necessary to do this with prudence, for although there was nominally toleration under the Empire, the circulation of the Scriptures was not free, as it has been in France under the Second Empire and under the Republic of to-day.

One of these New Testaments was given by the good pastor to a poor vagrant, who gained a living by singing and by reciting stories in the towns and villages where he went. On getting this Testament, he formed the idea of taking from it some select portions, and either reading them, or repeating some of the ancient stories there recorded. He knew that very few of his countrymen, save perhaps in some of the larger towns, had any acquaintance with the contents of a book long interdicted and long neglected, as the New Testament had been.

One day he found himself before the open door of an old sabot-maker, or maker of wooden shoes, in one of the villages in the Department of the Seine and Loire, asked an alms.

"You ask an alms from me," said the old man, "why, I am myself obliged to beg as well as you."

"Well," he replied, "if you do not choose to give me anything, I will try to earn a little. Give me a son, and I will read to you a chapter of the Bible."

"Of what?"

"The Bible."

"What is that?" he said. So ignorant was the old man that he had not even heard of the Bible.

"Why, it is a book in which we can read all about the *bon Dieu*."

"Ah," said the old man, with a softened tone, "you may read about *le bon Dieu*;" for the most ignorant and the most unbelieving at times are touched with the natural piety which instinctively recognise a Heavenly Father. Nor need we be surprised at such people not knowing about the Testament, in a district of popish and infidel France, for in our own England, nearly a century later, it is certain that to many, in this land of churches and Bibles, the very name of Jesus Christ the Saviour was utterly strange and unknown.

Well, the old man gave the wanderer his son, and he, sitting down on the stone settle beside the door, read to the old man the third chapter of St. John's Gospel. He read well, with intelligence, and the sabotier listened with astonishment. He was deeply moved when he heard the sixteenth verse, which says how "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The

poor beggar man continued to read till he came to the end of the chapter, which thus closes: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

Here the reader stopyed.

"Go on, go on!" cried the old man.

"No," said the mendicant; "for one son I said I would read one chapter."

"Oh, well then, here is another son; now go on, I pray you."

The fourth chapter was read, the old man still listening with deep attention; and when he came to the end, he actually said, "Don't finish so soon, read a little bit more, I beg you."

The mendicant said his agreement was at the rate of a son a chapter, but the old man gave yet another son—the last copper he had with him—and then he said, "Where did you get that book, my friend?" He told him that he got from a Protestant pastor at Nantes, telling of his interview; and soon after he rose, and went on his way.

It was a memorable day for the old sabot-maker. As he worked at his shoes the astonishing words he had heard remained ever in his mind and his heart. Especially that verse which spoke of the love of God towards the world was fixed in his memory, and occupied his thoughts. After four or five days the old man rose earlier than was his wont, and said to his son, "You must work by yourself for some days, because I am going to Nantes."

"To Nantes, father? Do you know how far it is? It is forty miles from here to Nantes."

"I know that well," replied the old man in a calm, firm tone; "but I must go there."

So that morning he took his staff in his hand, and after a long and fatiguing journey he reached the house of the pastor who had the Bibles.

"Well, my friend, what do you want?" said the pastor, as he saw the old man enter his house.

"Sir, I am told that you have a book which contains all sorts of good things about God."

"Do you mean the Bible?" said the pastor.

"Yes, that is indeed how they name it, and I want to have one of those books."

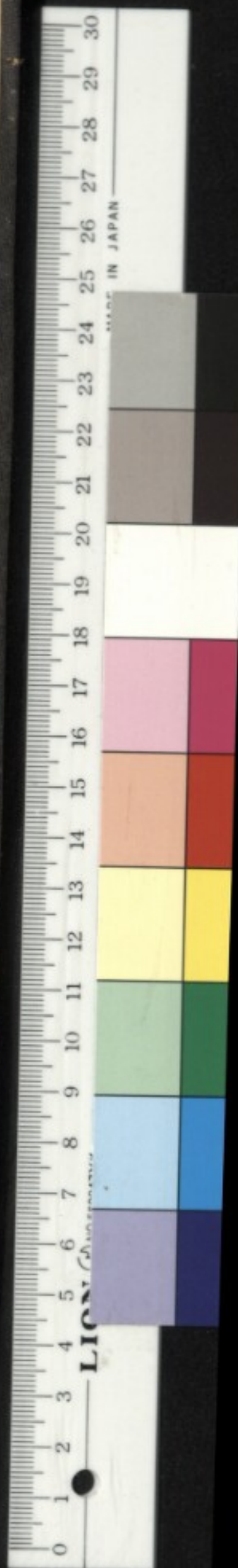
"Well, and how much have you got to purchase it?"

"Purchase?" replied the old man, with an air of surprise.

"Yes, my friend, we do not give Bibles away for nothing."

"Ah," said the old man, in a disconcerted tone, "I can pay nothing. You have given the book to a poor wandering mendicant, and I am as poor as he is."

"Where do you come from, my friend?" said the pastor. And then he was told all the history of the book being read to him, and how he had travelled on foot, all the way to Nantes, old as he was; and he was going home in the same manner.



The pastor was deeply touched by the old man's tale, and he resolved to give him what was indeed the only book at present left of his little store. "You read, of course," said the good pastor.

"No, sir, I never learned to read."

"Why, then, do you want a Bible?"

"Oh, sir, let me have it, I beg you. I have a daughter who can read well, and there are three or four persons in the village who know how to read."

Touched by the earnestness and the evident sincerity of the old man, the pastor gave him the book, and he went towards his home rejoicing. On his arrival he showed the treasure to his family, and told them all that had passed. Very soon all the neighbours were invited, and those who were able to read were asked to read in turn with his own daughter. Many an evening this took place, in the presence of the old man, and of all who were willing to be present at these cottage readings.

About six months after this the old sabot-maker again appeared at the house of the pastor at Nantes. He was kindly received, and asked the purpose of his visit.

"Oh, sir," he said to the minister, "I find that I have been all wrong, and am told so very plainly."

"What do you mean? Who has told you that you are all wrong?"

"Sir, it was the Bible that you gave to me."

"Indeed! And what has it told you?"

"Sir, I find that I have been deceiving myself. All my life I trusted to the Holy Virgin to save me, but I find in the Bible that she needed salvation as well as myself. It is written in the book that her spirit 'rejoiced in God her Saviour.' So she also had need of a Saviour. Other things I could describe to you; but I am told that you Protestants have a religion agreeing with what is in the Bible."

"That is true, my friend," said the pastor; "Our faith is in accord with the word of God."

"Then," rejoined the old man, with earnestness, "I wish to be of your religion."

"Wait, my friend, this is not so easy as you think. Before admitting any one to be a member of the Protestant Church we must have some examination and proof."

"Proof!" said the old man. "Sir, I am now more than seventy years of age, and I do not know what time remains for me. If you are willing to receive me, pray do not delay."

The result of the conversation was that the pastor got some of the elders of his congregation to come to his house, that they might hear the reasons which caused this aged man to wish to join himself to their church. Some questions were put to him, in order that they might judge whether he knew the Divine truth, such being the usage among Protestants.

"What do you know concerning Jesus Christ?" was the first question asked by the minister.

He replied, "The Word was made flesh, and dwelt amongst us, full of grace and truth, and we saw His glory as the glory of the only begotten Son of the Father."

"Well?" continued the pastor, "and what have you to say of the death of Christ?"

"That 'The blood of Jesus Christ, the Son of God, cleanses us from all sin.'"

"Can you tell us what are the privileges of those who faithfully follow Jesus Christ?"

"There is now no condemnation to those who are in Jesus Christ—who walk not according to the flesh, but according to the Spirit." (Rom. viii. 1.)

"Perfectly right; but what is the duty of those who believe on Christ?"

"You are not your own," was the prompt reply; "for ye are bought with a price. Therefore glorify God in your body, and in your spirit, which are God's." (1 Cor. vi. 19-20.)

The elders, hearing this good confession, evidently derived from the Holy Scriptures, were deeply moved. "If these are your convictions," said the minister, "it seems that God has Himself been your teacher, and we cannot delay receiving you, welcome, as a brother in Jesus Christ."

In due time the aged man was received as a member of the French Reformed Church (*L'Eglise Reformee de France*). The certificate of his reception was sent to his home, and there treasured; being also shown to his friends. A month afterwards he once more presented himself at the pastor's house. He said he had come to attend the annual meeting of the church, of which he had seen a notice in the papers which accompanied his certificate of membership.

It was an old notice, and the good man had not observed that, though the date was right as to the day and the month, it was that of a year long past. For fourteen years the Reformed Church had not held any public meetings. It was a sad disappointment to the old man, who had looked forward to enjoying the "communion of saints," with the beloved brethren of Nantes. The good pastor sympathised with him; and after some consultation it was arranged with the pastors of the town and the neighbourhood that they might now resume their annual assemblies. No hindrance was placed by the authorities, and from that time the ancient assemblies of the Reformed Church were held annually, as they had been in ancient days.

The aged sabot-maker appeared at two of these meetings, his heart full of joy and peace. His zeal and his love became known to many, and the earnest piety of this humble saint helped to reawaken the spiritual life of others. The fourth time that the assembly was held there was seen no more among the audience the white hair of the old sabot-maker. He had been removed

to the general assembly of the redeemed, and the church of the first-born in heaven. There he would meet the blessed Lord and Saviour, of whom he had first learned in the book read to him in his old age. The Spirit had, indeed, revealed to him Jesus Christ as his Lord and Saviour.

LAPLAND BABIES ON SUNDAY.

In Lapland the mothers love to go to church, and they go regularly to church every Sunday, even when they have little babies to care for and when they have not a nurse. They wrap the babies up in warm clothes, often in bear skins or something just as warm, and then carry them along to church. Even if they have to go ten or fifteen miles, they will take the baby along. They usually go in sleighs drawn, not by a horse or a mule, but by a reindeer. Did you ever see a deer pulling a sleigh?

As soon as the family arrives at the little church and the reindeer is secured, the father Lapp shovels a snug little bed in the snow, and mother Lapp wraps baby snugly in skins and lays it down there. Then father piles the snow all around it, and the parents go into the church.

Over twenty or thirty of these babies lie out there in the snow around the church, and I never heard of one that was suffocated or frozen. And the little babies are not strong enough to knock the snow aside and get away, so they just lie still there and go to sleep. Then when church is out the father goes to where the baby is and puts his hands down into the snow and pulls the baby out and shakes off the snow, and then the reindeer trots off a good deal faster than a horse and takes them all home again.

—Exchange.

—A blind man possessing a watch can, by a certain amount of calculation, always ascertain the time. For instance, he asks the time of someone who is not afflicted by the loss of eyesight, and finding that it is twenty minutes past three, he immediately winds his watch up as far as it will go. In the evening, wishing to know the time, he re-winds, counting the "clicks" as he turns the key. There are forty-five "clicks," for example. Calculating that nine "clicks" correspond to 100 minutes, he may easily reckon that 500 minutes, or eight hours twenty minutes, have elapsed since the time he asked, and that consequently it was 3.20 added to 8.20, or twenty minutes to twelve. In the morning, again, in counting the "clicks" when re-winding, he finds there are twenty-seven, or that 300 minutes have passed, which, added to the time last ascertained, gives the hour as 4.40 a.m.

THE DELUSION OF DRINK.

One of the delusions of the whiskey-drinker is, that he is made stronger by the use of stimulants. He is made stronger just as he is made wiser and richer—"in his own conceit." A man half drunk would be ready to out-argue Solomon, or offer to buy out the Rothschilds. Everything with him is on a grand scale. The stones in the road look larger, and he steps several inches higher than he did before; but in fact he is no wiser, richer nor stronger than he was before he impaired his judgment by the deceiving cup.

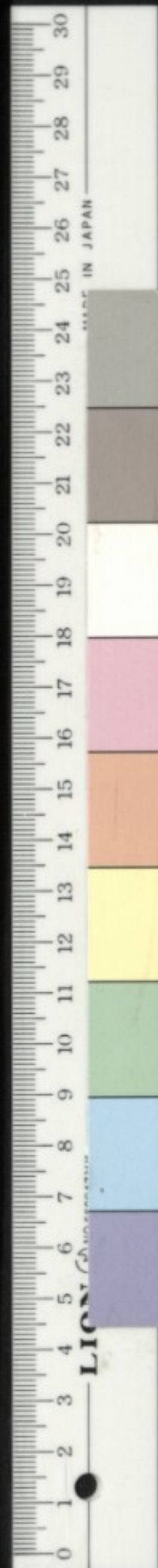
A man eighty years old, wrote some years ago to the *Temperance Advocate*, illustrating the principle thus: "Fifty-years ago the writer of this was a resident of West Virginia, and one morning four of us, young men, started to walk some two miles on a new-made turnpike; and on the way two of my friends got talking about their personal strength. Each one thought himself the strongest, and in order to try we stepped out to the side of the road, where there were plenty of rocks of all sizes. One was selected that after trying neither one could lift. I then tried myself, and raised it quite easily to my knees. We then went on to the camp of the turnpikers. There we were treated to whiskey. I drank some (but I think quite moderately), and on going back, as I believed myself so much stronger for the whiskey, I thought I would step out and lift it again, and perhaps toss it a rod or two, but my surprise was great when I found I could not raise it enough to let daylight under it. It set me to thinking, and I thought that whiskey was a lie, that its use gave weakness instead of strength. And although I had a good and growing appetite for it, I joined a temperance society the first opportunity, and since that I have not pulled the cork out of a bottle of spirits of any kind, and I am quite certain if I had continued to drink spirits I should not have attained the age of eighty years, as I have already done."

—H. L. H., in *Christian Safeguard*.

THE "THUNDERER" SPEAKS OUT.

The London *Times* is not generally accounted as a temperance journal, yet in a recent article it says:

The whole question really turns upon the consciousness that alcoholic drinks satisfy some of temporary want, or produce some temporary comfort or exhilaration. It may be stated as an opinion on which most, if not all, physiologists are agreed, that alcohol contri-



butes nothing to the permanent powers of the healthy organism, whether physical or intellectual. No man, it is said, is the stronger for taking it, and no man is the wiser. The experience of insurance offices seems to place it beyond doubt, that even the moderate regular use of alcohol, in any form, is contributory to the shortening of life. When these views come to be fairly balanced against temporary gratification of the palate, or temporary stimulation of the brain, they will be likely to lead, not to a single wave of sobriety, but to a gradual change in the habits of the more intelligent portion of mankind.

CONVERSION OF A BUDDHIST PRIEST

BY THE REV. H. LOOMIS.

Some years ago a young Japanese named Kimura, went to America and entered the Bible Training School of Mr. Moody. After completing the course he returned to Japan, and has been doing evangelistic work with much success. It is a new thing in this country, and it is to be hoped that many of the pastors and preachers will catch the same spirit.

At a service held in Tokyo in May last, there was present a young priest named Kano Eko, of the Nichiren Shin, which is the most bigoted and one of the largest of all the Buddhist sects in Japan. Mr. Kimura preached upon the subject of the Prodigal Son. The Lord helped his message and eighteen persons accepted Christ as their Saviour. Among them was the priest. The following night he appeared again and gave this testimony as to the power and value of the new experience that had come to him:

"Many years I have longed for peace but I could not find it in the teachings of Buddha. I do thank God for what I have found since Christ has pardoned all my sins, and accepted me as His child. What a blessed thing this is! I can not describe it to you. It passes all comprehension by those who have it not. You can never know what joy I have until your sins have been washed in the blood of Christ."

He afterwards came to Tokyo, and entered the Training School for evangelists. Already quite a number of persons have given their hearts to God as the result of his earnest efforts. Among them is Mr. Kimura's brother, who had long listened unmoved to the Gospel message. Mr. Kano was taken into the employ of the American Bible Society, and eagerly engaged in spreading the Word of God among his people, and during the time that he has devoted to this work was more successful than any colporter in our service. In about one month he sold twenty Bibles, fifty-seven Testaments, twelve portions, and sent to the Bible Society \$10.56 as the excess in his receipts above his commission and ex-

penses. After only a short service, he was called to enter the army and left at once to join his division. On a postal card just received, he writes:

"My heart is full of gratitude. The blessings of God are abundant. To know and serve the Lord is more to me than food, or clothing, or home. Rejoice with me I have prayed to enter the army for the opportunity it would give to spread the true religion, and my great desire has at last been fulfilled. I am living the life that is ideal to me. This the place where the truth can be realized most abundantly. I find here God's presence in a special degree. Pray for me." Yokohama, Japan.

At the very beginning of the Gospel have we not a record of its success in winning nation after nation? By numbers? By thousands of missionaries? By the power and wisdom of men, by their superior civilisation? No, but by apostles—men who were sent forth by Jesus, and who knew that they were, and who were filled by the Spirit of Christ, who made it evident that all their dependence was upon Him, that they were happy in Him even when running the gauntlet of all the outrages that men could inflict upon them, who were accompanied by the credentials of an ambassador whose hope was all in Him that had all power in heaven and earth. What we want in these days, are sent ones—apostles. The word means *sent ones*, men of the Lord, commissioned from the Throne, attested in the eyes of men by His manifested presence. —Bowen.

A pretty incident was witnessed in Fleetstreet one afternoon last week, when a well-dressed lady, evidently an American, was accosted by a very small boy selling newspapers. She stood talking to him for a moment, and then led him into a well-known cafe, took seats at a centre table, and ordered coffee and cake. When the urchin had finished eating she presented him with a paper bag full of dainties, and walked out into the street with him. A minute later she returned hastily to the restaurant, and called for the boy's papers, which he had left behind. With the bundle under her arm she rejoined the waif in the street, and sent him away happy with cakes, his bundle, and some coins in his pocket.

THE PUNJAB BIBLE & RELIGIOUS BOOK SOCIETY.

Under Section 10 of Act. XXI of 1860.

Notice is hereby given that a general meeting of the Punjab Bible and Religious Book Society will be held at the Depot, Anarkali St, Lahore on Saturday, Nov. 24th 1906 at 10 a. m. for the purpose of considering, and if thought fit passing the following resolution: that is to say "That the Punjab Bible and Religious Book Society be dissolved and that all property belonging to the Society shall be transferred to the British and Foreign Bible Society and the Punjab Religious Book Society in accordance with the resolution passed at the general meeting of the Society on March 10th 1906."

By order of the General Committee

W. H. L. CHURCH,
Secretary.

THE INDIAN STANDARD.

A MONTHLY MAGAZINE.

The Organ of The Presbyterian Church in India.

This paper is devoted to the interests of Christian work and to all that makes for the upbuilding of the Indian Church

Published at the Rajputana Mission Press, Ajmer, price Rs. 2/ 4/per annum, postage included.

Editor: The Rev. J. A. Graham D. D. Kalimpong Bengal.

All correspondence relating to subscriptions, advertisements, &c., should be addressed to the Manager, Mission Press, Ajmer, Rajputana.

THE NUR AFSHAN.

A Weekly Newspaper

20 PAGES ROYAL 4to

of which 8 are in English.

RATES OF SUBSCRIPTION.

Urdu only	...	Rs. 2 8
English only	...	" 2 8
Urdu and English	...	" 3 8

*Terms payment strictly in advance***RATES OF ADVERTISEMENT ENGLISH OR URDU.**

	3 Months.	6 Months.	12 Months.
One-eighth column	3 Rs.	5 Rs.	9 Rs.
One-fourth	5 "	9 "	16 "
One-half	9 "	16 "	30 "
One	16 "	30 "	50 "
Full page	30 "	50 "	90 "

Jobs—2 as. per line for one insertion, subsequent insertions 1 as. per line. Minimum Charge Rs 1.

MAKHZAN I MASIHI

A FORTNIGHTLY MAGAZINE.

English and Roman Urdu.

Indian Church interests advocated.

Epitome of Religious News.

Sunday School Lessons expounded.

Ordinary price per annum Rs. 2/-

Salaries less than 40/ per men Rs. 1/8/-

Salaries less than 15 " Rs. 1/-

Address, MANAGER, MAKHZAN-I-MASIHI,

ETAH U. P.

MESSRS WYLIE BROTHERS.

LESSEES AND PROPRIETORS OF

The Lodiana Mission Press

have introduced new Machinery for both Typographic and Lithographic printing in any language and character used in North and North West India. The presses are propelled by steam and are capable of printing from 80,000 to 100,000 pages 8vo, daily.

Estimates of cost of printing are supplied on demand. *Special terms will be given for large orders.*

BINDING OF ALL KINDS DONE TO ORDER.

Address all orders to

**Wylie Brothers,
Mission Press, Ludhiana.**

NOTICE.

The Allahabad Christian College affiliated to the Allahabad University, teaches up to B.A. and B.Sc.

For Particulars as to Staff, Fees, Hostels, etc.

Address

THE PRINCIPAL, THE JUMNA, ALLAHABAD.

BUBONIC PLAGUE.

BUBONIC PLAGUE, a pamphlet by Dr. D. N. P. Datta, M. D; M. S. Edinburgh, Civil Surgeon, Hoshiyarpur—
IN ENGLISH, and ROMAN URDU. Rs. 3/- per 100.
IN PERSIAN URDU and Nāgrī Rs. 1/8/- per 100.

Sunday School Helps.

LESSON LEAVES in Persian or Roman Urdu 2 as. per copy, per annum, post free. *Minimum order 8 copies.*

ILLUSTRATED LEAFLETS, Persian Urdu, 50 copies weekly, post free Rs. 1-8-0. *Minimum order 50 copies.*

Address THE MISSION PRESS, Lodiana.

C. L. S. Publications.

1	Kashf-ul-Haqáiq, In Urdu, 250 pp. 8 vo.	8 as.
2	Masfih kí Talím, Boards & Cloth 320 pp. 4 as. & 8 as.	
3	" " " Roman Urdu 8 as. & 12 as.	
4	Rampál Singh Boards & Cloth, 143 pp. 2 as. & 4 as.	
5	Do. do. do. (Roman) 165 " 2 as. & 4 as.	
6	Hira's Quest, yá Talásh-i-Haqq, 116 " 3 as. & 6 as.	
7	Do. do. do. Roman 133 " 3 as. & 6 as.	
8	Stories of Noble Women, 168 " 3 as. & 6 as.	
9	Hálát i Jápán Boards and Cloth 125 " 3 as. & 8 as.	
10	Story of Chandra Leela, Do. 120 " 2 as. & 6 as.	
11	Do. do. do. Punjabi ... 2 as. & 6 as.	
12	The Highest Honour ... 2 as. & 8 as.	
13	The Incarnation of Vishnu, 128 pp. Paper 2 as.	
14	Transmigration or Eternal Life, 65 " do. 1 an.	
15	The Home of the Rishes. 50 " do. 1 an.	
16	Hindu Pilgrimage ... 34 " do. 6 pie.	
17	History of the Plague ... 42 " do. 6 pie.	
18	Vedic Sacrifices, ... 20 " do. 3 pie.	
19	Vedic Worship ... 20 " do. 3 pie.	
20	Eternity of the Vedas ... 16 " do. 3 pie.	
21	2 True and False Charity... 16 " do. 3 pie.	
22	The Necessity for Cleanliness 16 " do. 3 pie.	
23	Animal Worship ... 16 " do. 3 pie.	
24	On Marriage ... 1 as.	
25	Hindu Festivals ... 6 pie.	
26	On Nursing. In English (net) ... 1 Rs.	
27	Punjabi Primer ... 3 pie.	

FOR THE ABOVE APPLY TO THE TRACT SOCIETIES AT
LAHORE, ALLAHABAD. LUCKNOW AND
LUDHIANA.

Do You ride in a Rickshaw?

If you do, you will be interested in the very low prices charged for rickshaws at the Christian Boys' Boarding School, Ludhiana.

For ordinary work, even on the plains, a rickshaw is better than a carriage.

For particulars address

THE PRINCIPAL.

Publications of the American Tract Society.

Yisú Masfih kaun thá. Urdu...	Price 1 a.
Mehdi Messiah of Qadian, Urdu & English ..	1 a.
Greatest Discovery Exploded, Urdu and English	1 a.
Fauzul Azim, Urdu, Boards & Cloth 2 as. & 4 as.	
Bhajan aur Gazalen for Village Christians Urdu	9 pie
Do. do. do. Panjábí	6 pie
Do. do. do. Nagri-Panjábí	6 pie
Prayers for Every day, do. Panjábí	6 pie
Gem Tracts Urdu, tinted paper, and in packets	6 as.
Gem Tracts English in packets of 100 each,	8 as.
Religion of Islam Urdu, ...	1 a.
Only Believe Urdu per hundred	4 as.
What it is to be saved Urdu do. do.	1 p.
Muslim Doctrine of Sinless Prophets Urdu ..	3 p.
The Bible and Science ... do. ...	3 p.
Miracles by B. B. Roy ... do. ...	6 p.
Adam, where art thou (Moody) ... do. ...	6 p.
What think ye of Christ (Moody) ... do. ...	3 p.
Evidences of Christianity (B. B. Roy) do. ...	6 p.
Safety, Certainty and Enjoyment ... do. ...	6 p.

OTHER PUBLICATIONS.

	Rs. As.
Westminster Shorter Catechism, Roman Urdu...	0 1
Do. do do. Per. Urdu...	0 1
Westminster Confession and Shorter Catechism...	0 5
Roman Urdu Qurán, wide margin Cloth	4 0
" " " " Sheep	5 0
Roman Urdu Hymn book—Cloth—Music	3 8
" " " " large type, Cloth	1 4
" " " " small type, Limp	0 8
Rusum Nama—Book of Forms. R. U. Cloth	0 8
Greek—Urdu Lexicon, New Test., cloth.	1 0
Plants of the Panjáb and Sindh (Aitchison)	1 0
History A. P. Mission 1834-'84	0 8
Report Conference 1862.	1 0

These books will be sent to any address in India V. P. P.

Address, LUDHIANA BOOK STORE
MISSION COMPOUND, LUDHIANA.

The Presbyterian Widows' & Orphans' Fund

This Fund was founded in 1847. Over 300 persons have joined it. In 60 years 65 widows and families have received over Rs. 75,000 in pensions. This is Rs. 900 more than the members have paid in subscriptions. Present cash capital is over Rs. 42,500.

Rates lower than in any similar Pension Fund.

Any Indian Christian, man or woman, may join.

Pensions for old age, for widows, for widowers, for orphans.

Send post card, asking for Prospectus, to

REV. WALTER J. CLARK, M. A.,

MANAGING DIRECTOR,
NAULAKHA, LAHORE.